TO *KarQavziv* Se &?v* who knows whether

that which is called living be not indeed rather dying; and that which is called dying, living?-—

Moreover, that this was the doctrine of Pythagoras himself, that no real entity perishes in corruptions, nor is produced in generations, but only new modifications and transpositions made; is fully expressed by the Latin poet,[a] both as to inanimate, and to animate things. Of the first thus:

> Nee perit in tanto quicquam (mihi credite) mundo, Sed variat, faciemque no vat: nascique vocatur Incipere esse aliud, quam quod fuit ante; raorique Desincrc illud idem. Cum sint hue forsitan ilia, H«ec translatailluc: summa tameu omnia constant.

Of the second, that the souls of animals are immortal, did pre-exist and do transmigrate, from the same ground, after this manner:

> Omnia mutantur; mini intent: errat et illinc,
> Hue venit, hinc illuc, et quoslibet occupat attus
> Spiritus, eque feris humana in corpora transit,
> Inque fcras noster, neo tcmpore deperit ullo.
> XJtquo novis facilis signatur cera figuris,
> Nee manet ut fuerat, nee formas servat easdem,
> Sed tamen Jpsa cadem cst; an imam sic semper eandeoi
> Ess<j, sed in varias doceo migrare figuras.

Wherefore though it be a thing, which hath not been commonly taken notice of, of late, yet we conceive it to be unquestionably true, that all those ancient philosophers, who insisted so much

Upon this principle, ovSev ov§£ *yivteOai* ov&e *tyBflpearOat*

T<OV ovrwv* that no real entity is either generated or

[a] Potter, now Archbishop of Canterbury, on Clem. Alexand, Stromat. lib. in. cap. iii. p. 517. et Jo. Albert Fabricius on Se^tus Empiric. Bypotyp. Pyrrhon. lib. iii. cap. xxiv. p. 185.

* Ovid. Motara. lib. xv. vcr. *254. et vier. 165.